1: Whiting E-5 (1936-1937) 1941
OJ13 Kwoma OJ13

the general permissive attitude which a mother exhibits toward her infant suggests that she may also allow it freedom to discover this mode of gratification. On the other hand, the fact that older children are not permitted to masturbate in public might influence the mother to prohibit this type of behavior in her infant as well. The fact that both Kum and Merik, boys who were in the weaning period, fingered their genitals without being punished suggests a permissive attitude toward masturbation as perhaps the more plausible assumption.

Although a mother tries to protect her infant from pain inflicted by the natural environment, frequent experience with suffering is unavoidable. It is practically impossible for her to ward off the clouds of hungry mosquitoes that are continually present. The extreme temperature variations are often unpleasant. In the afternoon, with humidity at a maximum and the temperature around ninety degrees, the heat is stifling. By contrast, a damp foggy morning with the temperature at seventy is uncomfortably cold; I would shiver in a thick sweater while the natives huddled by their fires. Teething is another source of pain which every infant must endure. Yaws and malaria are prevalent diseases at Kwoma. Informants told me that no one ever grows up without contracting the former. Certainly few youths or adults can be seen who do not bear scars of yaws sores. The infant's physiological immaturity makes him for the most part dependent on his mother to help him cope with these natural pains just as he depends on her to feed him.

Crying is selected as the most effective response which a Kwoma infant can make both to pain and to hunger. It constitutes an injunction to the mother to discover the source of the trouble. Her first response is to present the breast. If this fails to quiet him, she tries something else. If she believes that the child is crying because he is too hot, she moves him away from the heat of her body. If she thinks he is cold, she cuddles him. If his crying calls her attention to a mosquito on him, she brushes it off and scratches the bite. If she suspects that sores from yaws are hurting him, she tries to move

123 755 brother who had come with us, was gathering leaves of a nettle shrub. These he arranged in the shape of a cone and whispered into as if it were a microphone. Then while we held Mar on his feet, War rubbed him down from shoulders to toes with these stinging leaves. The result, whatever the cause, was that Mar could now stand. We gave him the end of my stick, and John pushed from behind; thus we started back. His dependence on our assistance decreased noticeably as we proceeded.

Our return was something of a triumph as Wof told everyone of how we had brought Mar home. However, he was not out of danger of dying from black magic, and that night his kin beat the air with lighted bamboos to drive off gemba.

754 753 There isn't space to list all of the aspects of the case, but it is interesting to note that Mar thinks that a man named Waremus of his own sib whose daughter Mar had recently been refused in marriage, made the poison. This is the only case we have come across where a sorcerer has been named. (I'll have to say now that Waremus is only a temporary member of the sib Rumbinan. There has been a very complicated process of splitting up and fusion of sibs here which we'll be able to talk of later.)

Mar remains about the same as when we first saw him. His appetite is good, but he lies down all day and claims that he has no strength in his "meat". He still says that it is poison although the general attitude in this regard is that when you have poison, you don't linger but die in a day or two. We are getting any number of insights and leads from this case although the case itself has us guessing.

164 [123] Mar's illness seems to have ushered in an epidemic of sickness. Several small children have malaria; many bruises and contusions have to be treated, and one man came requesting epsom salts to cure his case of water

on the knee. Luckily Max Mann, the medical assistant from Ambunti is due here in a few days on his patrol.

Now that we are beginning to know individuals by name in a wider circle and their kinship ties, we are finding several corrections that must be made in the schematic kinship system given above. We are now able to get genealogies from older men and those who do not speak pidgin. These are not reliable of course, but they give us names, marriage connexions, and inter-tribal affiliations which serve as leads. The term naremboy we find has a deeper meaning than friend. It seems to be used to address a limited number of individuals (and their wives) of different sibs of the same age grade. Such boys or men are the ones who are scarified or who will be scarified at the month long ceremony in one of the house tamberans. They are carved up on the same bark slab according to some order which we don't yet know. Later on when one's naremboy dies, the others get particular parts of the skeleton; jaw-bone, ulnar, and collar-bone.

Speaking of interruptions, we have had a young man from Yelagu around the house from time to time. He is a fugitive from this place, a little bush-village several miles back, as yet unvisited by the government. John has worked a bit with him on vocabulary, Yelagu talk being a little different from Hongwam. The story is that he is insane and that his reason for being here is that he killed his wife and fears revenge from her family if he returns. Just as we were finishing lunch today, Mundik , this fellow by name, came up to the cook house with his wrists tightly bound, hands greatly swollen, teeth missing, and suffering from several bruises on the face. His story is that he was attending the second burial of a Wenyabenkura sib woman, an affinal relation. After the distribution of the food at the house,

657 a half-day, he got a line representing between 80-90% of the recorded
179 population. At Tangwishamp the day before he had had a line of five old men who were not able to go off to the bush and hide with all the rest. One former medical assistant wrote under 'Remarks' in the village book 'it would be much easier herding sheep'.

657 From his inspection he concluded that the Kwoma are a very healthy
179 group of people. He had given us his tabulated results. The spleen rate
164 in children is rather high (they don't bother with adults), and filarial glands are found in one-third of the population. But framboesia is scarce and tropical ulcers few. Ring-worm is found in about one-sixth. After the inspection was over we dove into a half dozen bottles of beer which Max had brought for us.

657 The next morning the dispensary was set up outside our house and
179 treatment was given to those who had seemed to need it in the line the day before. Many more appeared than were called, all wanting the hypodermic injection 606, for framboesia. The fame of this is known to all, but beside its purpose it is expected to clear up any complaint that a person may have. Max was very good and gave over forty injections, handling the people very well. We told him the Hongwom term for hello, good-bye, etc. which he used to our friends great delight.

648 On the 12th we saw a pinnace going up the river; the second that has
657 gone up the river since our settling down here. Max told us that this was Assistant District Officer Ellis of Angoram who is going up to the Yellow River to dismantle the new station which is a failure. That means that after the first of the year Ambunti will again hold the title of being the most remote station in the territory--some say in the British Empire, but I doubt that. At any rate it sounds much worse than it really is.